

The disciplines of dowsing – a summary

	Artist	Mystic	Scientist	Magician
Role is...	...to <i>notice</i> , to pay attention	...to <i>focus</i> , and to maintain that focus	...to <i>verify</i> the truth of things in relation to others	...to <i>use</i> , and to <i>question</i> use and usefulness
Manages...	...that which is inherently <i>chaotic</i> – unique, one-off, with no apparent connection to anything else	...that which is inherently <i>known</i> – delving ever deeper into the meaning of a known 'universal truth'	...that which is inherently <i>knowable</i> – a world in which everything is interlinked through complicated connections of cause and effect	...that which is inherently <i>complex</i> – always somewhat uncertain, requiring endless adaptation, and with cause and effect often identifiable only in retrospect
Responds to the context through...	... a sense of <i>inner value</i> , whatever feels right in the moment	... a sense of <i>inner truth</i> , acting on a clear certainty of right and wrong	... a sense of <i>outer truth</i> , measuring, monitoring, and assessing the factors that make up the chains of interrelationship	... a sense of <i>outer value</i> , experimenting to find whatever feels appropriate for its needs
Decision-sequence of...	... act → sense → respond	... sense → categorise → respond	... sense → analyse → respond	... probe → sense → respond
Use this mode when...	<ul style="list-style-type: none"> • you need to know what you're sensing or feeling • you're on a site for the first time • you want to start afresh, in any sense • when the context is 'one-off' or inherently uncertain 	<ul style="list-style-type: none"> • you define what it is you're looking for, and how the instrument should respond when you've found it • you're keeping focus on the task whilst you're working • you establish relationship with place before, when starting, during and whilst closing the work-session 	<ul style="list-style-type: none"> • you need to identify the location, and changes in location • you need to verify what is fact, and what is not • you need to compare results from previous sessions, or record results to cross-reference in other sessions • you need to describe results in ways that can be interpreted in a factual senses by others, and cross-referenced to those of others • you are creating some kind of theoretical scheme to describe what you've discovered 	<ul style="list-style-type: none"> • you apply outcomes from other modes to practical use • you need to adapt practice to the specific context • you need to review value, or to question what you're doing in practice – particularly around quality and effectiveness, overall or in a given context • you need to assess any kind of trade-off or risk – from ethics or health and safety to the practicalities of dowsing in a public place or negotiating with farmers for access to a field
You're in this mode when...	<ul style="list-style-type: none"> • there's a response on the dowsing-instrument – especially if the instrument responds in an unexpected way • a 'side-feeling' comes through • there's an urge to portray what's going on, a desire to create as a way to commit to something memory • there's a general sense of childlike wonder, of exuberance, energy, excitement, enthusiasm, 'in-the-moment-ness' 	<ul style="list-style-type: none"> • there is a sense of certainty, combined with a kind of quiet calm • there is a sense of 'connectedness' with place • there is a subtle sense of heightened perception – background sounds may seem clearer, for example • there's a sense of being somewhat 'outside of self', of feeling like an outside observer watching what's going on • characteristic yet personal signals occur – such as a perception of a slight mist around angle-rods • there is an emphasis on the symbolic – such as expressed in ritualised actions, in checklists, and in sigils, talismans and other symbolic artefacts 	<ul style="list-style-type: none"> • there's a focus on location – where something is happening • there's a focus on measurement and 'fact' • you're analysing what's happening or has happened 	<ul style="list-style-type: none"> • the focus is on practical, useful results • the focus is on any kind of trade-off or risk-assessment • you're dealing with patterns or clusters of some kind of one-off or special-case
Rules include...	<ul style="list-style-type: none"> • "anything goes" – there is no 'right' or 'wrong', the feeling or response is what it is • the response exists only in the moment – if you wait around, or try to hold onto it, it'll be gone • the response needs some form of expression if it is to be 'realised', made real • the response is personal – it does not necessarily mean anything to anyone else, or 'mean' anything at all – it just is 	<ul style="list-style-type: none"> • there is only one truth • there is a definite boundary between true and not-true, right and wrong • consistent focus on the one truth will provide all the answers ("we connect through that truth to higher knowledge") • faith is the force that holds everything together – don't doubt! 	<ul style="list-style-type: none"> • only facts are real – opinion is permitted only where vetted and verified by peer-review • everything must be anchored to everything else • everything must ultimately be anchored in shared standards • proof depends on repeatability – especially repeatability by others • things are true only if verified in formal logic • experiments should change one parameter at a time • all variable parameters must be identified and declared 	<ul style="list-style-type: none"> • there is no 'truth' – only usefulness, or not-usefulness • beliefs, feelings, objects, facts, everything is a tool to a purpose • 'as above, so below' – everything contains everything else, reality is fractal, self-similar, recursive – analogy and metaphor are as useful as logic or 'proof' • the LEARN acronym for effectiveness: is it elegant, efficient, appropriate, reliable, integrated? • ethics and integrity take priority over 'truth' – I am personally responsible for the consequences of what I do and not-do

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Warning-signs of dubious discipline include...	<ul style="list-style-type: none"> • “this means...”, “this proves...” [blurring Artist with Scientist or Mystic] • “this has no purpose...”, “this feeling gets in the way...” [blurring Artist with Magician or Mystic] • “I should not feel this...”, “I ought to feel...”, “this is not what I want to feel...” [blurring Artist with Mystic, or just overdose of ego] • “the feeling I had here last time was...” [blurring Artist with Scientist] 	<ul style="list-style-type: none"> • “is this the right way to...?” [it’s essential to avoid all self-doubt here, other than as a bridge to other modes] • “this is true for me, therefore it is true for all...” [blurring Mystic (subjective) with Scientist (objective)] • “any who hold different beliefs are of lesser [or greater] worth...” [overdose of ego, also blurring Mystic with Magician – using ‘truth’ for value-judgements] • “I am the one who causes change...”, “my spirituality causes the place to change its consciousness...” [blurring Mystic self-certainty with Magician action, often combined with overdose of ego – many variations on the general theme of ‘God made in the image of man’, such as the assumption that place is solely an extension of self] 	<ul style="list-style-type: none"> • emotional attachment to any supposed ‘fact’ [blurring Scientist with one or more other modes, usually the Mystic] • “must be...”, “obviously...”, “of course...” [failure to bridge across to Artist or Magician for cross-checks against ‘logic-holes’] • “the exception proves the rule...” [blurring Scientist (strict logic) with Magician (practicality, ‘rules of thumb’)] • “the only possible truth...” [blurring Scientist (analysis) with Mystic (only one Truth, without question)] 	<ul style="list-style-type: none"> • “the way to do it is...” [blurring Magician with Mystic or Scientist] • “it’ll be the same as last time...” [blurring Magician with Scientist] • “the end justifies the means...” [allowing Mystic ‘truth’ to override value-assessment] • “get the job out of the door any way we can – they won’t notice the difference...” [weak handling of values trade-offs, also failure to bridge across to Scientist and Artist to assist in improving quality] • “I’m no good at...”, “I’m the best at...” [allowing ego to override the Magician’s responsibility to test and question everything]
To bridge to Artist, focus on...	[n/a]	<ul style="list-style-type: none"> • what subtle changes do I notice from moment to moment in my feeling of connectedness with place? 	<ul style="list-style-type: none"> • what ideas and experiences would provide me with the new data I need? • how can I break out of ‘stuckness’? 	<ul style="list-style-type: none"> • what new ideas or new information do I need? • how can we make this more interesting, more engaging, more fun?
To bridge to Mystic, focus on...	<ul style="list-style-type: none"> • what are my thoughts or beliefs before, whilst and after I feel this? • to what does this feeling belong? • what does this feeling tell me about my relationship with the place? does it feel ‘right to be here’, or warning of ‘wrong to be here’ or suchlike? 	[n/a]	<ul style="list-style-type: none"> • what is true in an objective sense? what would change a theory to ‘scientific law’? • what is constant here? what are the incontrovertible standards? • what absolute boundaries exist between ‘true’ and ‘not-true’ – how do I remove doubts about any possible ‘shades of grey’? 	<ul style="list-style-type: none"> • what inner discipline do I need here? • in using beliefs as tools, how do I hold fast to a belief? • what is the ‘Higher Truth’ here? – what ethics and morals apply here? what is ‘the Law’ in this context?
To bridge to Scientist, focus on...	<ul style="list-style-type: none"> • where is this happening? • when is this happening? • what is the context when this happens? • has this feeling happened before at this place, this time, this context? • what else is happening when I sense this? 	<ul style="list-style-type: none"> • in what ways is this same truth is shared by others? 	[n/a]	<ul style="list-style-type: none"> • how should I analyse these results? • how do these results compare with previous times or similar contexts, or with results from others? • what kind of measurements or formal standards should I use?
To bridge to Magician, focus on...	<ul style="list-style-type: none"> • how can I use this? • how can I express this? • in what forms put a ‘handle’ on this to commit it to memory? – taste, sound, take a photograph, whatever 	<ul style="list-style-type: none"> • what practical use has this belief? • is this belief appropriate for the purpose? 	<ul style="list-style-type: none"> • what is ‘applied science’? – what is the practical use of these theories or analyses? • how may I check against dubious discipline? – particularly against going ‘half-baked’ or ‘overcooked’ in the Meaning Mistake? 	[n/a]

This summary is intended as a working reference for dowzers and other practitioners of subjective skills. Please feel free to photocopy and share these pages with others as appropriate in any non-commercial context. You can also download a copy from the Tetradian Books website, www.tetradianbooks.com

For more detail, see the book *The Disciplines of Dowsing*, by Tom Graves and Liz Poraj-Wilczynska (Tetradian Books, 2008; ISBN 978-1-906681-08-1), available from Amazon.co.uk, Amazon.com, or your local bookseller. You can find more details or download a free preview e-book from the Tetradian Books website, at www.tetradianbooks.com/2008/09/disciplines